A DECLARATION TO THE Whole World,

To try themſelves by Gods Witneſs in them, to ſee which of theſe three Reſts they are in, for in one or the other all Mankind is aſſuredly in.

The firſt, is the delight in open Prophaneneſs, and this is the Reſt of many.

The ſecond, is a covering, by a profeſſion of God, but is not of the true Spirit; and theſe have a hope, and a form of godlineſs, and this is their Reſt, but their hope ſhall periſh.

The third, is a profeſſion from truth, in the inward parts, and theſe are covered with the Holy Spirit; and this Paul, *with all the holy men of God, came (and comes) into, which is the third Reſt, which ſtands in Righteouſneſs, in which the unutterable words is heard.*

LONDON,
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A DECLARATION TO THE WHOLE WORLD, &c.

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LIsten and give ear all people, High and Low, Rich and Poor, Noble and Ignoble, Profeſſors and Prophane, for my mouth ſhall ſpeak truth from my heart, and I ſhall utter my condition, from a Child, unto this preſent day. Know all people, that from a Child I was inſtructed by my Parents, to be obedient unto their good inſtructions, which was, to fear God, and to be obedient unto their juſt commands; unto which inſtructions I was very diſobedient, and from a Child, and in the term of my youth, I lived in all manner of vanity, ſporting my ſelf, and taking delight in the things that were evil, and doing wickedly in diſobedience; and in my youth, it was my delight and life, to be with vain company, ſuch as my ſelf was, in drinking to exceſs, and then ſinging, and taking great delight with the reſt of my companions therein, and ſometimes at Cards, and Dice, and Shuffle-board, and Bowls, and oftentimes going with my companions to ſuch houſes, where there was light, proud, vain, wanton Maidens, playing on the Virginals, and taking delight in hearing the vain wanton tunes, and dancings, both in this Nation, and others, which puffs up the vain, light, airy, fleſhly minds of young people, and others, who taketh pleaſure therein, who cannot ceaſe from ſin, whoſe eyes are never ſatisfied with ſeeing vain ſights and faſhions, and ears hearing vain tunes, both of voices of men, and Inſtruments of Muſick: And all theſe who are in this eſtate, taking pleaſure in iniquity, and making merry over Gods Eternal, Faithful, and Everlaſting

Witneſs, both within and without, are dead while they live: And hear all that is in the world, the luſt of the fleſh, the luſt of the eye, and the pride of life, which cometh not from the Father, is loved and acted by all mankind, in this eſtate, and in this eſtate did I continue and delight, until I was about twenty two years of age, at which time I went voluntarily, with ſome others of my Conſorts, into the ſervice of the Commonwealth, along with he that was called the Earl of *Warwick*, which was at the very beginning of the difference between the King and Parliament of this Nation; and at that time, I being in the Ship called the *Prince-Royal*, being allowed about four or five hundred men; and after I had been about four or five moneths in the ſaid Ship, I being aſhore, ſporting my ſelf, but God afflicted me; and it was great favour from the God of Life to me at the ſame time, that I had not at the leaſt been lamed for ever, about neceſſaries for the Ships Company; but being come aboard, in my Cabbin, upon my bed, in great ſorrow and pain, the Lord God of Life ſhewed to me, and brought to my remembrance, my former courſe of life, which I have named before, and great ſorrow and trouble of ſpirit fell upon me, becauſe of it, and much weeping and mourning fell upon me, and followed me often, that I could ſcarce contain my ſelf to keep in my voice from being heard aloud; and many times going into holes, and the ſecret places of the Ship to mourn, and often wiſhed I had been in ſome Hey-cock, or Barn, that I might have poured out my tears in mourning, that I might have been eaſed, and that none might hear me: and now at this time, none being found to direct me aright, I at this time fell a reading of the Scriptures of Truth, and other Books, and to ſearch, through reading in that wiſdome, which I had read the Scriptures from a child; and I was then very diligent in reading and mourning; and at this time I changed my voice, and courſe of life fore-mentioned, (or rather God) I ſay, my voice and courſe of life, into profeſſion of God; and from open prophaneneſs, and from my companions, and ſorted my ſelf with thoſe that were more civiller, that mentioned the Name of God, and profeſſed him, and his Son Chriſt: And I was very glad when I heard them to ſpeak of his Name, and would delight

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to hear them, and I not doubting, that if I could pray and ſpeak of the Scriptures as they did, but that then it would be well with me; and if they did but ſpeak that ſuch a book of ſuch a mans works was a very good book, then if it were poſſible, I would get that to read: The Lord knows I called to him, and cryed to him in this eſtate, but I knew him not, and I was in trouble.

But this came to paſs, as ſoon as I changed my voice, and reproved my former companions, (whom I then did hate, and drink with) they immediately ſcoffed me, and mocked me, and told me, that when I came aſhore I would be as bad as ever I was, which words much troubled me in my ſpirit, and grieved me, and a ſecret cry would be in me often to the Lord, that they might be made lyars, and that I might be kept; and this ſecret cry, I at that time, knew not it was true prayer to God, but thought in my wiſdome, that if I could but make a long prayer, and ſpeak of God and Chriſt, as others did, who had long, it is like, profeſſed his name, it would then be well with me; and this was my great trouble, becauſe ſometimes when I went to go to prayer, I could not pray, but troubled. But I ſay the ſecret cry to be delivered from the evil, which is like was with ſighs and groans, but I am ſure was in the grief of my ſpirit when no word was uttered: I ſay, this cry or prayer to God was heard, and I delivered, and thoſe that reviled me were all made lyars, and their revilings were ſo to me at that time, that I ſeparated my ſelf from eating and drinking with them; as ſome, who may yet remember to this day: And at that time, as I ſaid before, in that wiſdome which I had read the Scriptures from a child, did I ſearch them, and other books, and went to hear the eminenteſt Miniſters, ſo called, but ſtill in trouble of ſpirit, becauſe I could not pray, and ſpeak of things of God, as I judged others could; and I can truly ſay, I was very diligent in theſe things, and ran from Mountain to Hill; yea, I ſay, to the higheſt of Mountains, who were mounted up by the mouths of the higheſt Profeſſors of God in this Nation; and in this wandering ſome ſixteen years, I through the earthly wiſdome, and ſenſual, grew in it into a profeſſion and comprehenſion of what the Prophets, Chriſt and his Apoſtles, ſaid and did: And it may be profited, be-

yond some of my equals in this; but notwithstanding I grew in this wisdome higher and higher, so that I could discourse of what was written in the Scriptures as some others, or as they, who once I thought if I could but have done, it would be well with me; but this I say, when I was come up unto this state of wisdome, through much running and going, and diligence, I cannot say, but that I was as far of being satisfied in the knowledge of God, as I was at the first, when I thought it would have been well with me, if that I could but have done that which I was now come to; and truly I went from one to another, and I read the Scriptures, and searched them, and many of the sayings would appear to my wisdome to be such strange sayings, that this cry would be often in me, what should be the meaning of the many sayings therein written, that I have been so confounded in my spirit, that I have not known what to do; and truly this was darkness in me that might be felt, and I know many poor souls may know what I say in this thing; and truly I have put up a Bill to be prayed for, being in trouble of spirit, and then reading the Scriptures, I found that in the sixth of the second of the *Corinthians*, and other sayings to the same purpose; *Wherefore come out from amongst them, and be ye separated:* So here I joyed, that those that found any thing of God stirring in them, was to separate themselves from the world, and then was there a people in this Nation separated themselves, called *Independents*, among whom I heard, and desired to see their order; and this I say Gods Witnesse alwayes followed me, and this saying would be brought before me often: *Let a man examine himself, and he that eateth and drinketh unworthily, eats and drinks damnation to himself*; and truly Gods faithful Witnesse would condemn me for secret sin and evil, so that I durst not goyed to them to eat and drink with them; and so searching the Scriptures to see who walked neareſt to what was written in them, there was a people, called *Anabaptists*, which I then in my wisdome judged walked neareſt to the letter of the Scripture, and I heard often amongst them, and the higheſt of those Mountains, and I much pleaded for them, and contended for their chief ground of Baptisme with Water, that they then layed down, which was this, *Go teach all Nations, baptizing them*;

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which word Baptizing, they then, and also now say it is meant Water, and I took their meaning, and looked upon it so, and so I contended for it; but people mind, the word Water is not there mentioned, but thus it is written, *Go teach all Nations, baptizing them into the name, or in the name, of the Father, Son, and Spirit, or the Holy Ghost.* Now for people to be baptized into the name, or in the name, cannot be said water, but it must be the Spirit, *for the Father, Son, and Spirit is one.* Now for any man to affirm, that that saying in the Scripture, *Go teach all Nations, baptizing them into the name of the Father, Son, and Holy Ghost,* is a sufficient ground for them that minister to imitate or practise, is denied, for had it been so, it would have been a sufficient ground for *Paul*, who said, *Christ sent him not to baptize, but to preach the Gospel:* So *Pauls* ground of Baptizing was not from thence, which now men makes their ground.

Now I do believe there was something of God stirring in that people then, and is in some to this day; but I do believe that darkness is set so in them, that when they read many of the Scriptures, that they may feel this cry in them, what is the meaning of this saying, and the other, as was in me; and truly though many might think me to be a godly man, because I walked out of the course of the world; (and truly there was that in me, that loved those that I discerned had a zeal for God, and walked soberly, and out of pride) yet Gods Faithful Witnesse was swift in me; to condemn me, though I do believe I then might walk as blameless, as to the outward, as most of those who was in Fellowships, and I durst not eat and drink with them, for fear of eating and drinking mine own damnation, though I contended for them, the Lord is my Witnesse I speak the truth in these things; and truly it was so, that I in the first wisdome did judge my self to be under the Law, to keep a Sabbath day, and what I judged in my conscience was of necessity to be done of that day, I was free to do, and what I judged out, not to be done on that day, that I withstood, which was unnecessary things, for which I suffered stripes; but doubtlesse because I did it as to the Lord, it was excepted, and I am not now condemned for that, but truly when I read *Moses*, and the Prophets, & his Apostles words, I was troubled about the seeming contradictions, and contrary practises

ctiſes of the Servants of God, ſince the coming of Chriſt, and the Commands of God given by *Moſes*, and the practiſes of thoſe before Chriſt, that I knew not what Chriſt put an end to, by his offering up himſelf; and truly I know in theſe things there is great controverſies, and different opinions in this our day, and the ſeveral different practiſes and cryings, loe here, and loe there, and all in thick darkneſſe as I was, and it is impoſſible it ſhould be otherwiſe in this firſt wiſdome, which the world by wiſdome knows not God in, and the Scriptures of truth were never given forth by this wiſdome, and therefore the wiſeſt of men cannot underſtand them, and therefore the wiſe men of the earth exalts thoſe who are moſt eloquent in ſpeech, which mans wiſdome hath taught, at *Cambridge* and *Oxford*, or ſomewhere elſe, to be their Miniſters, who are found in the ſteps of the falſe Prophets before Chriſt, and in the ſteps of falſe Miniſters ſince Chriſt; and truly they are in ſuch deep darkneſſe, yea ſpiritual darkneſſe, that they think they do God ſervice, many of them, when they are perſecuting the ſervants of God, but be ſure that zeal that perſecutes is never right: And this I declare to all the world, that the Lord never honoured any Prieſt in this Nation, to be inſtrumental of any good at all unto me, but his own Arm alone, through his good Spirit, delivered me in that thing, when the cry of my Soul came up before him; and becauſe the cry was to be delivered from evil, which my enemies would have rejoyced to have ſeen, therefore was it heard, bleſſed be his Name for ever: But this I ſay, I was in exceeding thick darkneſſe, and as I ſaid before, ſtrived in my old wiſdome, in ſearching the Scriptures to find reſt to my ſoul: and I ran to the higheſt of Mountains and Hills, and heard Sermons from them, three in a day, and ſometimes Sermons repeated, and I can ſay of a truth, I did encreaſe in the old wiſdome, and I was toſſed up and down in that wiſdome, like a wave of the Sea, that when I read the Scriptures, my ſpirit was troubled, and I in ſuch darkneſſe as was felt, becauſe I knew not the ſaying therein, and the cry in me ſtill, What is the meaning of this, and the other; and when I came to the Mountains, I ſee they were at a loſſe as well as I, for they would ſay, ſuch an Author ſaid thus of ſuch a ſaying of Scripture, and ſuch an Author

thor ſaith thus, and a third thus, and then the people muſt have his meaning alſo; and then he ſaith, I take it thus; And this was all that ever I learned from them, even ſetled upon their deceitful meanings, and that I was to believe upon Chriſt that died without the Gates of *Jeruſalem*, and then all is well; and he did all for us, and I ſay, this is the Doctrine that giveth liberty to ſin: Notwithſtanding that is true, the place where Chriſt died, and that he died unto ſin once, and that death of himſelf, ended all the dyings of the Beaſts, which were the ſhadowes of him, to all thoſe that ſees him ſo to be, and the coming in of his Bleſſed Spirit, to purge their Conſciences from dead workes to ſerve the Living God; and this he purchaſed, to deſtroy the works of the Devil in us, and this is more than a talk, he did all for us, and a bare believing of the Hiſtory, when they feel nothing of the Miſtery, Chriſt within them.

Truly I can ſay, all the time I was toſſed up and down, and found no reſting place, inſtead of growing in Grace and true humility and humbleneſs of mind, I grew in that wiſdom that puffed up; and indeed I grew worſe and worſe, although I could ſpeak of Scriptures, and act as many Profeſſors who now are counted honeſt godly men, but I ſay, Gods witneſs teſtified in me, I was worſe and worſe; yea, the good zeal which was in me toward the Lord, when the Lord firſt moved in me, in my affliction, was quenched in a great meaſure; but yet his Grace was not wholly taken from me, from ſtriving with me, bleſſed be his Name. But his faithful and true Witneſs followed me, and often checked and reproved me for my vanity, and when I had many times run out in exceſſe of eating or drinking, or other vanities, keeping companie, although never ſo great in eſteem of the world, the Judgments of the Lord would overtake me for theſe things: And although I prayed often againſt them, yea, with many tears, yet I was taken again captive, when great temptations preſented again. And thus was my condition for many years that ſomtimes I durſt not look up to the Lord for daies together, but was wholly dejected, yet God preſerved a ſecret love in me to thoſe Commanders and Officers, and others who ſpoke againſt evil, and as I then thought, walked more ſoberer than others in their

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converſations; and it is like ſome of them might have a love to me; as one told me ſince, he knew nothing but that I was an honeſt man, then (and I know none could ſee any juſt ground to ſpeak any otherwiſe) But my Anſwer was, there was nothing of honeſty formerly in me, that I was gone from, but a going further into it: And truly all that ever I gathered in from the Prieſts, the high mountains and hills, which in truth are but barren mountains, inſtead of bringing me nearer to the Lord, ſet me further off, and I had the more of my own wiſdome and righteouſneſſe to loſe: When the Lord firſt began truly to open my underſtanding, yea to reveal his Son in me, to ſtay my mind upon him which had been ſo long toſſed up and down like a wave of the Sea, by every wind of doctrine, and cunning craftineſſe of the deceitful Shepherds; but I ſay at this time I being convinced of that which had often followed me, and ſtrived with me, and checked me, and reproved me in my ſelf, which is Gods faithful everlaſting true Witneſſe, and that I was to be obedient unto it, or elſe it bringeth tribulation and anguiſh upon every ſoul of man that doth evil, both upon *Jew* and *Gentile*, and this I had often felt: Now when I owned this light within me, or Gods gift, or faithful true Witneſſe, to be guided and led by this true wiſdome, this hath ſhewed me all that ever I have done ſince I was a child: Is not this the Chriſt? and this is the ſame that brought before me all the evil of my wayes, when firſt God Almighty afflicted me many years ago, and after I had been obedient unto this light, my underſtanding was opened, to underſtand the teſtimony of truth written in the firſt of *John*, *In the beginning was the Word*, and ſo forth; *and all things was made by him, and without him was nothing made that was made: In him was life, and the life was the light of men:* People mind this; *the life was the light of men, and the light ſhineth in the darkneſſe*: This was the revelation firſt to me, that that which the Scriptures teſtifieth without of, was in me, and this was it which all along had let me ſee the evil when I had acted it, and did reprove me for it; and to this agrees the Scriptures without any meaning; *the life is the light of men*, men in darkneſſe the light ſhines in, for the teſtimony of *John* is true; who ſaith, and ſpeaks of the life, *That he is the true light*,

light, that lighteth every man that cometh into the world: And *Paul* ſaith, *The Grace of God hath appeared to all men:* And again he ſaith, *The meaſure of the Spirit is given to every man to profit with:* And Chriſt ſpeaketh of the talents given to all, but ſome did not profit by it: Here is three Witneſſes which is ſufficient, though there is many more ſayings to this effect, and theſe are known and read in the wiſdome of God without meanings, though men which is in that wiſdome which is from beneath, knoweth not what to make of them, but wreſts them as they do all the other Scriptures to their own deſtruction.

And many ſayings were opened to me, and the truth in them revealed, which was ſealed up from that wiſdome which I was in, when the cry was in me, What is the meaning? What is the meaning? I know people cannot believe what might be declared; one ſaying of Chriſt is this, which was opened to me, *None knoweth the Father but the Son, and he to whom the Son will reveal him:* People, this ſaying is without any other meaning but what it ſpeaks, and it is not to be wreſted; and Chriſt the Life, which is the light of men, knew well what he ſaid, when he ſaid, *None knoweth the Father but the Son, and he to whom the Son will reveal him.* Now what ſhall become of all that denieth Revelation, and ſay Revelations is ceaſed, all theſe knows not the Father, nor never ſhall, except they own the Son, the Light, to reveal him, for all they continue in the darkneſſe, who owns not the light which they are enlightened withall, to lead them out of the darkneſſe. And after I came to own the light, it manifeſted to me where I was, and what I was doing, and to what nature I was a ſervant unto; and at this time I was a ſervant in Command of one of my Nations Ships, in the publike ſervice, and had been ſo ſome years in the late Wars with the *Hollander*: And this light of Chriſt manifeſted to me, that when *Oliver Cromwell*, late Protector, aſſented to ſend a Letter by our General to the King of *Spain*, to this effect, that he ſhould not be troubled at his Fleet of War coming into thoſe Seas, for it came not to do him any wrong, nor any elſe, with whom then we had peace with, this was noiſed and known, yet to the ſame Fleet, ſome time after, came a Packet, that we were to way-lay his Plate Fleet, to take

it; and I am ſure this was acted by our Fleet, that we lay off *Cape Maries*, and *Cape Vinſones*, to look for the Plate Fleet, ſo long, that our proviſion was ſo much exſpended, that 8 man went to four mens victuals before we got to *England*; I was a witneſſe to theſe things, who commanded one of the Ships the ſame time, and this action was the ground of the difference betwixt this Nation and that, whatever elſe may be brought to cover this our Nations evil; and this the chief Power of our Nation was firſt in this tranſgreſſion, wherein the general part of theſe three Nations ſuffers very deeply under, and many undone and ruinated; and in truth, this Nation is acting in the ſame ſteps, and doing the ſame thing againſt the *Spaniſh* Nation, as the *Holland* Nation did againſt this at the firſt; and this the light of Chriſt in my Conſcience declareth to be exceeding evil, and it manifeſts to me, that the robbing of a Nation, and that by conſent, is as great an evil, if not greater before the Lord, as he that robbeth by the high-way-ſide, it may be for his need; but this to me is certain, that the ſtealing from a ſtranger is as great an evil before the Lord our God, as ſtealing from our neighbour. And further, this light let me ſee, that I having received power to ſtir up my men, and incourage them in the time of fight, I muſt either here be faithful to my Nation at ſuch a time as this, or elſe I muſt leave my imployment; and this was a hard thing, to leave this piece of honor and ſallary, which was allowed me, by which I, my Wife and Family ſubſiſted, and had all our livelihoods by, and to become a fool to the world, and to be ſcoffed, and jeered at, and reviled, this was exceeding hard, and much trouble and war aroſe in me, between the good Spirit, and the evil: And further, this was laid before me, but if I ſhould come up with a Man of War, or a Merchants Ship of the *Spaniards*, what courage could there be in me, to incourage my ſelf, or my Company, in this my Nations ſervice, (who were the firſt in this tranſgreſſion) at this time of ſtrait? and if I ſhould incourage my men to fight againſt a Merchantman, and be inſtrumental to make Fatherleſſe, and Widows, and the undoing of many, it is like, which might be as innocent in this difference, as ſome in this Nation are, would this be juſt before the Lord? And at this time, might I not juſtly

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fear that the firſt ſhot made, the Lord might take away my life as ſoon as any mans, whom the Lord did clearly manifeſt, that I ſtood a ſervant unto my Nation in an evil cauſe: And what would it profit me to gain the world, and loſe my ſoul in this? And what incouragement could I have in this, for it is a juſt cauſe makes the righteous bold, and ſeveral ſuch things of equity as theſe, (and the Lords wayes are equal, but mans wayes are unequal.)

And thus the good Spirit ſtrived on the one hand, and my place of honor, and my livelihood, and families, and being counted a fool on the other hand; and here fleſh and blood ſtrived, and *Moſes* was brought often before me, who chuſed rather to ſuffer afflictions with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon, for he refuſed to be called the Son of *Pharoahs* Daughter, which was a piece of honor, and yet he choſe rather to ſuffer, and ſo to endure the croſſe; and he that will follow Chriſt, muſt deny himſelf, and take up the Croſſe, and follow him in righteouſneſſe; and the God of life beareth me witneſſe in theſe things, that there was much ſtrivings and warnings between the two ſpirits, or two ſeeds, in me, and had not peace night nor day, before I was made to give up my honor, and livelihood, for my ſelf and family, in theſe things; and I would have none to miſtake here, as to think, that the good Spirit of God leads to careleſneſſe and looſeneſſe of life, and not to provide for their families, but on the contrary, to diligence and faithfulneſſe, and ſtriving to the maintaining of their family, in that which is juſt in the ſight of God, and juſt men; and in this ſtriving, Gods Witneſſe, or Holy Spirit, ſpeaketh peace to every man and woman; and this the Scripture alſo juſtifies, for a man to provide for his family in a juſt lawful way, but not in an unjuſt ſinful way.

But to return to that ſaying of mine before, that I knew not what Chriſt Jeſus put an end to by the offering up himſelf; and as I ſaid, there is great different opinions in theſe our daies about the underſtanding of the Scriptures in theſe things, and in truth they cannot be otherwiſe, for there was never any agreement between light and darkneſſe, between the earthly wiſdome, and the heavenly, for theſe have their ſeve-

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ral births, and their ſeveral growths, and their ſeveral fruits, and their ſeveral doctrines, and their ſeveral practiſes, and take notice of this above all things, all you that deſires to know the fruits of the two ſeeds, the two Spirits which hath been manifeſted in every age, all along the Scriptures, from *Cain* and *Abel*, to the end of the *Revelation*, which is this in every age, He that was born after the fleſh, perſecuted him that was born after the Spirit; and *Paul* ſaid, As it was in former ages, ſo it was in his day; and ſo may we truly ſay, as it was then, ſo it is now: Many teſtimonies might be given of this, and many hath born their teſtimony againſt wickedneſſe until death, for the ſervants of God doth clearly ſee, and it is clearly manifeſted by the Spirit of Truth, what Chriſt Jeſus put an end to, by the offering up of himſelf, who was the ſubſtance of all the ſhadows, and in whom they all ended; and all they that believeth in him, are fully ſatisfied touching thoſe things, and continueth not in the commands once given, but in the doctrine and practiſes of the Apoſtles; as for inſtance, the Lamb without blemiſh, which was the Lords Paſſeover, which was to be kept a Feaſt throughout their Generations, by an Ordinance for ever: See the twelf of *Exodus* 5. 11. and 14. verſes. Now ſee, all thoſe that believed in Chriſt, that continued in the Apoſtles doctrine, they ceaſed from this command, going before, and reſted in this doctrine, that Chriſt their Paſſeover was ſacrificed for them, according to *Pauls* teſtimony, for he was a Lamb without blemiſh; as it is written of him, *He was in all things like unto us, ſin only excepted*; for he was the Son of God, the ſecond *Adam* made without ſin, had no original ſin, for when the devil came to him, he had nothing in him; and ſo much is our Paſſeover before thoſe that were offered year by year, and he is the everlaſting Paſſeover for ever, and ended the other, to all thoſe that reſteth in him: So likewiſe the Sacrifices and the Offerings was commanded; but in the end of the world, of all thoſe ſhadows, he came, and he ſaith; *Sacrifices and Offerings for ſin thou wouldeſt not, but a body haſt thou prepared me to ſuffer in.* Here was an end put to all the ſufferings of the Beaſts, and to the divers waſhings, and the carnal Ordinances which was but impoſed until the time of Reformation, for theſe could never purge the conſcience from dead

dead works, to ſerve the living God, but the ſubſtance of all the ſhadows was to do that, by the coming in of himſelf, according to his promiſe in the fourteenth of *John*, *ver.* 17. *For he dwelleth with you, and ſhall be in you, for he would not leave them comfortleſſe, and that he would ſend the Spirit of Truth, which ſhould lead into all truth*, and that known, which leadeth into all truth, was the Saints Comforter; and as it was then, ſo it is now. Alſo it came into *Davids* heart to build an Houſe for God, but the Lord ſaid his Son ſhould build it; as may be read at large in the firſt of the *Kings*, the 8th chap. & 13. verſe, it is ſaid, *I have ſurely built thee an houſe, to dwell in a ſettled place, for thee to abide in for ever.*

John c:14:v:17

1 Kings c:8:v:13

Now this Houſe or Temple which *Solomon* built became a Houſe of Prayer, and Gods preſence filled it; but when *Iſrael* polluted it, and made an Idol of it, the Lord abhorred them, though they ſeemingly cryed it up, ſaying, *The Temple of the Lord, the Temple of the Lord*, and the ſame Generation made it a Den of Thieves, but Chriſt made a ſcourge of ſmall cords to whip all that filthineſſe out, and it were well this were witneſſed in you; and this Temple, or Houſe of Prayer, hath in former Generations been cried up by thoſe that got into a form of godlineſſe; and now alſo by the ſame Generations, that is in a form of godlineſſe, they cry up their Temple or Church, to be a Houſe of Prayer, and it is ſet up *Eaſt* and *Weſt*, in imitation of the firſt Temple, or Houſe of Prayer: But people conſider, the firſt invention of theſe ſetting up, was the *Papiſt* to ſay *Maſs* in, which you ſo much in word deteſt and abhor; but people conſider, this ſettled place for God to abide in for ever, came to an end, and that from Chriſts own mouth to the Woman of *Samaria*, when ſhe ſaid unto him, *Our Fathers worſhipped in this Mountain, and ye ſay, that at Jeruſalem is the place where men ought to worſhip*: Mind the Anſwer of Chriſt, who ſaith, *The hour cometh, and now is, that the true worſhippers ſhall worſhip the Father in Spirit and Truth*, for he ſeeketh ſuch to worſhip him. And further, ſee the teſtimonies and practiſes of the Servants of Chriſt againſt it, as *Stephens* teſtimony againſt that which was once commanded in the ſeventh of the *Acts*, ſaying, *Solomon built him an houſe, howbeit the moſt High dwelleth not in Temples made with hands*: And here he bring-

John c:4:v:20

v: 21

Acts c:7:v:47 v:48

bringeth one of the Prophets teſtimonies alſo againſt it, as ſaith the Prophet, *Heaven is my Throne, and Earth is my Footſtool; what houſe will you build me, ſaith the Lord? or what is the place of my reſt?* Further *Solomon* ſaith, *The Heaven of Heavens cannot contain him, much leſſe this houſe which I have built*; and ſo many of the *Jews* cryed up the Houſe of God, which was once commanded, but was found out of the life of righteouſneſſe, and then the Prophets of God cried againſt them, though they cried *the Temple of the Lord, the Temple of the Lord*, as the true ſervants of the Lord do now againſt them that holds up an imitation of that Houſe of Prayer, who hath neither command nor practiſe from any of the ſervants of God ſince Chriſt, but a flat teſtimony againſt that which was commanded of God, much more againſt all the imitations of that without any command, in theſe words, *God dwelleth not in Temples made with hands*: And let all people take notice of *Pauls* teſtimony, who ſaith of thoſe that are new creatures, *Ye are the Church of God, whoſe bodies was the Temples of the living God*, according to the promiſe of God, who ſaid, *He would walk in them*; and *Peter*, who ſaith, *Ye as living ſtones built up a ſpiritual houſe*; and theſe are thoſe that Chriſt ſpake of, which worſhipped the Father in Spirit and Truth: And ſo now his people is his Houſe of Prayer, and puts an end to the firſt Houſe of Prayer; and ſo theſe his ſervants now crieth the ſame cry as was of old. *God dwelleth not in Temples made with hands, neither is he worſhipped there, but in Spirit and Truth*, in his Temple, which is his people.

Acts c7: v49 / 2ch Chron. c: 6: v18

So alſo concerning Circumciſion, God commanded *Abraham* in the ſeventeenth of *Geneſis*, ſaying, *He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed; and my Covenant ſhall be in your fleſh, for an everlaſting Covenant.* See, this was put an end to after Chriſt came, as by the preaching of *Paul*, in theſe words, in the fifth of the *Galathians*, from the ſecond verſe to the fourth verſe, *If you be circumciſed, Chriſt ſhall profit you nothing; for I teſtifie again to every man that is circumciſed, that he is a debter to do the whole Law, and Chriſt is become of no effect unto him.* See alſo the ſecond of the *Romans*, verſe 28, 29. *For he is not a* Jew, *which is one outward, neither is that circumciſion, which is outward, in the fleſh,*

Gen: c: 17 v: 13

fesh, but he is a Jew which is one inwardly. And see here the other, Circumcision which was once commanded to be in the flesh for an everlasting Covenant, here ended, as by these words of *Paul*, saying, *Circumcison is that of the heart, in the spirit, whose praises is not of men, but of God*; and saith, *that is not Circumcision which is outward in the fesh*; and so the cutting off of the body of the sins of the flesh made without hands, by the Sword of the Spirit, is the substance of the outward cutting off the foreskin; and this substance is to remain for ever, whose praise is of God; and Gods Spirit beareth witnesse with the spirit of every man and woman, whether they do witnesse the substance in them yea or no, for of a truth the servants of God that we read of in Scripture, did witnesse themselves to be new creatures, *Old things past away, and all things to become new*, and had crucified the flesh, with the affections and lusts, and this was, and is the true Circumcision.

And further, concerning the Sabbath, or rest day, as we find it often remembred to the people to be kept holy; see the 20th of *Exodus* and tenth verse, *But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel:* People, here is the command, the seventh day is the Rest, wherein neither man, maid, nor cattel was to bear a burden in, or to do any manner of work on that day. Now according to this command of God, all this Nation is exceeding guilty before God in the breach of this command: in this, instead of keeping the seventh day, we keep the eighth day, which is the first day of the week, which God commanded we should work on, and so we have changed his day, and do all manner of drudgery work, and most servilest on the seventh day, which he commanded we should do no manner of work on; and I know from hence hath the Teachers of the people inforc'd the keeping of the first day, according to the command of the seventh, once given by God to the people, witnesse the Magistracy, if any openeth their shops on the first day of the week, (which God commanded might be wrought on) they are took and sent to prison, as breakers of the Sabbath, and so if any man, woman, or servant, be carrying any thing on that day under their cloaks or coats, although it may be of

Exod. ch. 20 V. 10th.

neceſſity, it is taken from them, and it may be fined, as breakers of the Sabbath, and it may be a poor woman carry a pale of water to dreſſe her families dinner, the Juſtice commands her pale to be taken from her, and ſhe reproved as a tranſgreſſor of the Sabbath; O miſerable is the poor eaten up! whoſe pale may be more to her than the Lord Mayors horſe, or Sheriffs horſe, or great mens horſes, and coaches to be taken from them, on that day for breaking the Sabbath, as they call it, who ſhould be a pattern and an example to others in keeping Gods command, if they do look upon themſelves to be under that command, for their cattel was forbidden from labour, as well as man: And here thoſe that are called inferiours, are judged as tranſgreſſors of the Sabbath, who doth as afore is mentioned, it is like out of their need; and thoſe that are called Superiours, who doth as before is mentioned, out of their pride, and theſe are not judged as tranſgreſſors of the Sabbath: Surely the Judge of the whole earth ſeeth and knoweth theſe things, who judgeth righteous Judgement; but let us come to Chriſt, from whom it is alledged, the day is to be kept from his Reſurrection, it would be well they knew Chriſt riſen in them; and we ſhall find ſome in that nature, who paid tythes of *Mint*, and *Annis*, and *Cummin*, and neglected the weightier matters of Judgement and Mercy; and did not theſe in this nature ſay Chriſt was not of God, becauſe his Diſciples plucked ears of corn on the Sabbath day, and he bid the man take up his burden, his bed, and walk, and this was on the Sabbath day, and that he kept company with ſinners, , and they ſaid he was a friend of Publicans and ſinners, and that he caſt out devils, through *Belzebub* the Prince of devils; and was not theſe from Judgement and Mercy? I could be glad that thoſe now that pretend for the honor of God, and keeping of the Sabbath, were not found in the ſame ſteps of them of old, in neglecting Judgement and Mercy, which are the weightier matters.

So now it is no new thing (for thoſe who have believed, who are entred into reſt which is everlaſting) to be counted tranſgreſſors of the Sabbath, ſeeing Chriſt himſelf was counted as a tranſgreſſor of the Sabbath, or Reſt; and Chriſt ſaith, *Man is the Lord of the Sabbath, and the Sabbath was not made for man,*

man, but man for the Sabbath: And see the doctrine of *Paul*, who received it not of man, nor by man, but by the Revelation of Jesus Christ, for the deep things of God was revealed to him by his Spirit, and he in his doctrine and teaching laboured to bring the people wholly off all the offerings and divers washings. Also the Passeover, the Temple made with hands, the Circumcision, the dayes, the times, the moneths, and the years: And here he overthroweth the whole practise of the *Jewes*, which was once commanded of God, yea the Sabbath day also, and saith, *That whosoever believeth, hath entred into Rest*; this Rest is the substance of what the seventh day Rest was a figure or type of. And people, mind these words spoken by the Apostle to the *Galathians*, (from the ninth to the eleventh verse of the fourth Chapter) *Ye observe daies, and times, and moneths, and years*, in these are understood the whole practise of the *Jewes*; and he saith to the *Galathians*, *because they were observing of daies, times, moneths, and years, I am afraid of you, lest I have bestowed upon you labour in vain.* Here you may see the Apostles labour was to bring them off the daies and times; and did not the *Jewes* observe the Sabbath daies? yea, and did not the false Ministers, who preached Christ among the *Gentiles*, say to them, *Except they were circumcised, and kept the Law of* Moses, *they could not be saved*, to whom the Apostles gave no such commandment; and these were those that troubled the *Gentiles*, that the Apostle saith, *I would they were cut off that trouble you*: and it was a hard matter for the Apostle to keep the people from running into those things that was once commanded, that he saith in strengthening of the *Colotians*, in the second Chapter and sixteenth verse, against those false Ministers, *Let no man therefore judge you in meats, or in drinks, or in respect of an holy day, or of the new moons, or of Sabbath daies, which he saith to them, touch not, tast not, handle not, which all are to perish with the using.* Here mind, the Sabbath dayes was spoken against, as well as all the rest of the things, which he calls the Rudiments of the world in the same Chapter; and in the fourteenth of the *Romans*, there was liberty held forth to those that believed in Christ; for as I said before, it was a hard matter to bring the people of all the meats, and drinks, and dayes, which had been commanded and practised, that

Galat: C: 4 V: 9: 10. 11

Colotians C: 2: V 16

ſome who believed, made conſcience in ſome of thoſe things;
Romans 14:v:5 { as may be read in that Chapter, as one man eſteemed one day above another, another eſteemed every day alike; let every man be fully perſwaded in his own mind, and ſo he that eſteemed every day alike: People, what was the Sabbath day which was commanded of God? judge you in your ſelves, in this man which eſteemed every day alike; and it was the Doctrine and Practiſe of the Apoſtles, to bring of all the meats and drinks, the divers waſhings, the ſacrifices and offerings for ſin, the Paſſeover, the Temple worſhip, the Circumciſion, the daies, the moneths, the times, and years, yea, and the Sabbath dayes, which were but ſhadows, and ſaith the body is
John c:16 v:7:13 { Chriſt; and indeed it was his promiſe that he would ſend the Comforter into his Diſciples, which he ſaith was the Spirit of truth, which would lead them into all truth; and ſo all thoſe that enjoyed this holy Spirit, the ſubſtance, cryed down all the ſhadows, as you may ſee *Stephen* in his charge to thoſe that were circumciſed, and it is like they kept thoſe things mentioned before, who ſaith
Acts:c:7 v:51 { they are ſtiff-necked and uncircumciſed in heart and ears, yea, do alwayes reſiſt the Holy Ghoſt, as your Fathers did, ſo do ye, and they gnaſhed on him with their teeth, and ſtoned him to death for ſpeaking the truth to them. So here people you may ſee who they were, & who they are, that doth reſiſt the Holy Ghoſt, or Spirit, who are the uncircumciſed in heart and ears, and theſe in all ages were and are the murderers, as you may ſee by them that murdered *Stephen*; *Stephen* told them, as you may read, *Which of the Prophets have not your Fathers perſecuted*, and they have ſlain them which ſhewed before the coming of the juſt one, of whom ye have been now the betrayers and murderers; and people mind here, *Stephen* ranks theſe that murdered the juſt one, Chriſt Jeſus, and now were proceeding further to murder him, to be the children of thoſe that ſlew in all ages the Prophets, as you may ſee in theſe words of *Stephen* to them, viz. *Which of the Prophets have not your Fathers perſecuted, and they have ſlain them, which ſhewed before the coming of the juſt one, of whom ye have now been the betrayers and the murderers:* This truth they could not endure, although it was ſound doctrine; and people, let me tell you, I know very well this can be born by you to hear this, both

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by Rulers and people at a diſtance from you; but let me tell you, whoever you be, high or low, rich or poor, noble or ignoble, profeſſor or prophane, that if there be found in any of you an envious ſpirit, this is the ground of murder, and thou art the man or woman in whomſoever this is found, and I warn you all in Gods fear to have a care of this ſpirit, for from hence proceedeth the action to murder, or ſlay, in whomſoever this ſpirit of envy is found, whether King, Prince, Ruler, or people, thou art the man that is uncircumciſed in heart and ears, and alwayes reſiſteth the Holy Ghoſt, or Spirit, as your fathers did, ſo do ye; for whoſoever thou be that reſiſteth that ſpirit that manifeſteth to thee thy envy which lodgeth in thee, thou art the man or woman that reſiſteth the Holy Ghoſt, or Spirit; for that ſpirit of purity that manifeſteth in thee thy envy, or any other wickedneſſe that thou art guilty of, that is Gods gift to thee, whoever thou art, and is a meaſure of his holy ſpirit given thee to profit by, according as it is written, *That a meaſure of the ſpirit is given to every man to profit withall*; and for ever happy ſhall they be, that through this, crucifieth the envy, with all the other filthy affections and luſts of the fleſh, which may ariſe in thee.

Oh people! What ſhould I ſay to you who are rebellious, that God ſhould give ſuch a gift as this is to the rebellious, as a light to ſhine in your dark hearts, which the darkneſſe comprehendeth it not, and this is the light that letteth you ſee envy, and the reſt of your ungodly deeds, and reproveth them; and whatſoever doth reprove and make manifeſt envy, and the like, is light, according as it is written: But is this the Holy Ghoſt, that which ſheweth to man envy, and all ungodlineſſe, which *Stephen* told thoſe murderers that murdered Chriſt, and himſelf, they alwayes reſiſted the Holy Ghoſt, as your Fathers did; yea, it is the Holy Ghoſt, or Holy Spirit, that hath often manifeſted to you people, your envy, your dealing deceitfully, your wicked ends, and your ungodly luſts; yea, people, this is the ſpirit that hath often ſtrived with you, and I beſeech you for his ſake who giveth you this pearl or precious gift, not to ſlight it, or ſpeak evil of it, for fear that may come out againſt you, which the Lord ſaith, *My Spirit ſhall not alwayes ſtrive with you.*

Oh! this patience, and long-ſuffering, and ſtriving of God by

by his holy Spirit, will come to an end, as it did to ſome that *Paul* mentioned in that Epiſtle to the *Romans*, in theſe words, *becauſe they did not like to retain God in their knowledge, God gave them over to a reprobate ſenſe, to commit ſin with greedineſſe.* And truly in many this Holy Ghoſt, or Holy Spirit which hath ſtrived, hath been reſiſted, and this ſpirit is neer wholly ſlain in many, for he is crucified in ſpiritual *Sodom* and *Egypt*, according as it is written: But people, I beſeech you before it be too late, ſlight not the day of your viſitation, while yet there may be any checking or reproving found ſtriving in you, for who knoweth that if there may be yet a turning to God at the length, but that thou mayeſt be received for thoſe that came into the Vineyard at the eleventh hour, had their penny; and this is an invitation people to all you that the ſpirit hath ſtrived long with, for God who is over all, through all, and in all, is manifeſting himſelf once more in the earth in great power, praiſe, praiſe, endleſſe praiſes be to his holy Pure Name, for ever and ever. Now the Lord Almighty, *who openeth, and none ſhutteth, and ſhutteth, and none openeth*, opened and enlightened my ſpirit to ſee theſe things herein contained before I writ them; and it was manifeſt to me, *that no man lighteth a candle to be put under a buſhel*; ſo my ſpirit being enlightened with theſe things, were not to be hid, and the talent was not to be hid in the napkin: Theſe things were manifeſted to me, after it pleaſed God to reveal his Son in me, to ſtay my mind upon him, and they are directed to all ſorts of people, in love to them, to try themſelves by Gods eternal witneſſe in the coleneſſe of their ſpirits, to ſee which of theſe three eſtates they are in, whether in my firſt, which was wholly alive to ſin and wickedneſſe, in open prophaneneſſe; this was my firſt reſt, until God afflicted me: My ſecond was this, The eſtate that *David* was in, was felt, which was my ſoul in the horrible pit of darkneſſe, wherein there was no water, or true refreſhment; yet a ſearching through reading, and hearing Sermons in the firſt wiſdom, and in this made a profeſſion of God and Chriſt, and it is like profited beyond many of my equals, and in this was my zeal for God, but not from true knowledge, and here was a great difference from my open prophaneneſſe, and this was my ſecond reſt, and this continued until God revealed his Son

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in me, to ſtay my mind upon him, from being carried about with every wind of doctrine. The third was, in order to my deliverance, and it was ſaid, *Now ſhall the Prince of this world be caſt out, and the ſtrong man bound*, and the true warfare now came to be felt (which many are talking of) the two ſeeds, the two ſpirits, the two Nations ſtriving in my womb, not without me, which the one is bleſſed, and the other is curſed, before they come forth, and the elder is to ſerve the younger; and in this is the many Revelations which God by his Spirit revealeth, which cannot be believed by the world, although a man ſhould declare them; yea, in this is the unutterable words heard, and the deep things of God revealed by his Spirit, and yet there is a thorn given me in the fleſh, the meſſenger of Satan, to buffet me, but through mercy come to have a ſecret hope, in the ſufficiency of the grace which is able to build up, and give an inheritance, and thoſe that come up hither, witneſſe this Scripture fulfilled, *So many as are led by the Spirit of God, they are the Sons of God; and ſeals to this promiſe of God, that they are all taught of God*; and as *John* ſaith, *They have the holy annointing, which teacheth them all things, and needeth no man to teach them, but as the holy annointing teacheth them*; theſe are true ſayings, and bleſſed are all thoſe that comes up hither, and continueth in their meaſure faithful: and the cry of the innocent and harmleſſe Lambs of Chriſt, that are come up hither, is come up before the Lord God Almighty, and he is riſing to plead their cauſe, for they have no helper in the earth; even ſo come Lord Jeſus, come quickly.

Written about the tenth moneth
in the year, 1659.

James Strutt.

THE END.

Theſe Books may be had at the Bull *and* Mouth.

Thomas May
his Legacy to Wm Collard
August 16: 1703